



OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

The word of the Lord came to Carey

THE WORD OF THE LORD came to William Carey, cobbler of Northampton, England, in 1793, saying:

Enlarge the place of your tent, and let the curtains of your habitations be stretched out; spare not, lengthen your cords and strengthen your stakes (Isaiah 54: 2).

It gave him a world vision, sent him to India to preach the gospel and translate the Scriptures into twenty-one languages, thus pioneering the modern missionary movement.

THE WORD OF THE LORD came to Martin Luther, as he descended the Sancta Scala in Rome, saying:

The just shall live by faith (Rom. 1: 17).

It started a spiritual pilgrimage which led to the Reformation.

THE WORD OF THE LORD came to John Bunyan, shortly after his conversion, saying:

Him that cometh to me I will in no wise cast out (John 6: 37).

It became his favourite text during his preaching to thousands and his teaching to countless millions through his "Pilgrim's Progress" and other works.

THE WORD OF THE LORD came to David Livingstone, missionary and explorer, saying:

Lo, I am with you alway, even unto the end of the world (Matt. 28: 20).

It helped him to carry on steadfastly in his last journey in darkest Africa.



THE WORD OF THE LORD came to William Penn, the seventeenth century Quaker, saying:

This is the victory that overcometh the world, even our faith (1 John 5: 4).

Without resort to arms he triumphed over religious persecution at home in England and carved out a haven for the oppressed in North America by peaceful negotiations with the Indians. In his declining years he continued to triumph over turmoil and disappointment.

THE WORD OF THE LORD COMES to every man in every age. More often than not light comes through the Scriptures. But there are few who bother to listen.

Those who read and learn find it still to be a lamp to their feet and a light to their path (Ps. 119: 105).

Bible Sunday is December 7th

December 6, 1969

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EDITORIAL:

Out of this World

ANOTHER moon walk, another triumph for the scientists at Houston, has caused Christians to recollect — as they may with every subsequent development in outer space exploration — the Christmas Eve broadcast by the three astronauts last year, when Commander Frank Borman and his colleagues read the Creation story from the first chapter of Genesis.

Mankind is compelled to accept the fact that the laws which govern the universe are stable and that they always have been. Men either believe that the mind behind this amazingly constant phenomenon is the Eternal God, or that it all developed by chance. The latter credo strikes the Christian as being incredibly naive or persistently atheistic, suggesting a conception of God as outmoded as that expressed by the Russian cosmonaut, Gagarin, who thought that Christians believe that their God lives up in the sky!

As they circled 69 miles above the moon's surface, Borman, Anders and Lovell reminded us that by the word of God the heavens were made. As the parallel passage in the first chapter of John's Gospel makes clear, when it says of Jesus that "the word was made flesh," the Greek term means not only word but reason. In words, reason becomes incarnate, as God was incarnate in Jesus.

Divine reason, having thus been responsible for the creation of the world, did not leave it to run itself. It remained within the world, expressed in the constant laws which enable NASA to make their precise calculations; and fitfully in bursts of inspiration among mankind.

Remarkably significant was the timing of the broadcast. Christmas Eve celebrates the entry into this world of the Word made flesh. That event began a life which gave evidence of the mind of God harmoniously working in a Person

as it worked in nature, and proclaimed that behind the reason was God's infinite love.

From out of this world, so close to the moon, Borman broadcast this prayer: "Give us, O God, the vision which can see Thy love in the world in spite of human failure." The astronaut was expressing the earnest desire of all Christians, that the perfect love of God, seen in Jesus Christ, might triumph and bring healing through them for the ills of this world.

In the Church calendar the four weeks prior to Christmas Day are called Advent, and Bible Sunday is observed during this period, establishing a link between the word of God (written) and the Word of God (incarnate). Just as God spoke at Creation, and spoke through Jesus, He speaks the saving and renewing word through the Bible, which is the story of the revelation of Himself.

When Christians read the Bible they find not only past history but find that God speaks to their hearts directly and individually.

God does this also for people who go to church. All the three astronauts of Apollo 8 happen to belong to that despised minority. They go because the word of God is there in a third sense. A good sermon is an exposition of Bible truth addressed on God's behalf to the individual soul. The preacher may not be particularly eloquent but the worshipper who comes to church anticipating that God will speak through the preacher is seldom disappointed.

Amid all the clash and clamour of this world the word of God comes through to those who will listen. Thousands of men and women have heard it via the word of God read in private or preached in public. Like those noted on the front page, the word has changed their lives and, through them, the lives of countless others.

IN THIS ISSUE

OUR readers say that there ought to be more testimonies in our pages. We agree. Our problem is getting them. We are glad, then, that Captain Don Randall was prompted to send us his, particularly as it was about his faith in the Scriptures. It arrived just in time to be included on page ten of this Bible Sunday issue. There is another testimony on page eleven.

Those who have been following our Bible school series will know how mysterious are some scriptural analogies, particularly of the Revelation, the book currently being discussed by Major Read. The message is timeless; only the analogies are somewhat dated.

The truths contained in the article about level-crossing collisions, on page thirteen, might well have been used by Paul. The highway rules are analogous to the "law written on the heart" — conscience. Ignoring conscience, Paul told Timothy, means heading for shipwreck. In these days he would doubtless have said "a smash-up."

Our Lord likened the word of God to seed sown and bearing fruit often in unlikely places. For an example of this note the last paragraph of "Seen and Heard" on page six.



Shipwreck of another kind (page 13)

Uncle Charlie's Cabbage

IT all began with Uncle Charlie's cabbage-stalk, the Chief of the Staff (Commissioner Arnold Brown) told the congregation at his installation meeting led by General Erik Wickberg in London, England, last month.

When Uncle Charlie was a boy in Liverpool, the Chief explained, he threw a cabbage-stalk at a Salvation Army procession and it hit and injured a woman-Salvationist. Later, overcome with remorse, young Charlie went to the Army hall to confess and seek the woman's forgiveness. A Salvationist promptly told him he ought to "ask for God's forgiveness first" and, taking a firm hold of the boy's ear, propelled him toward the Mercy Seat. That night Charlie was soundly converted.

Subsequently the whole large family was won for God and the Army, among them Charlie's brother, the father of the Chief. And so, the newly appointed leader averred, the hand of the Lord had been on his life from the very beginning and had guided him right up to the present.

Major John Carter, a Canadian delegate to the session just concluded at the International College for Officers, presented

both the Chief and Mrs. Commissioner Brown with a small Canadian flag as with undisguised pride he offered to his compatriots the good wishes of Canadians everywhere.

Another feature of the meeting recognizing the nationality of the Chief of the Staff and Mrs. Commissioner Brown was a march "The Canadian" which the Chief chose for the International Staff Band's contribution.

The General commended his second-in-command as a good Salvationist, a man whose integrity is beyond reproach, a fine businessman, and (he added) "a very nice man with a very nice wife."

Another speaker, Colonel Harold Orton, described the new Chief as a man who is able to bridge the gap—between the generations, between the old and the new worlds, between the Army and that army of businessmen who want to help it, and between the Army and "the world outside."

Mrs. Brown spoke appreciatively of the encouragement she had received from Mrs. General Wickberg, her predecessor, and said she would gladly give herself to the task that was now hers.

Premier of U.K. receives Army leaders

At the invitation of Prime Minister Harold Wilson, General Erik Wickberg and the Chief of the Staff (Commissioner Arnold Brown) visited 10 Downing Street and, for half an hour in the Prime Minister's study, discussed many aspects of Salvationist worldwide endeavour.

Mr. Wilson showed considerable interest in the General's forthcoming overseas campaigns. On the place of voluntary societies in the Welfare State he felt that there was considerable room for research and for efforts to evolve new methods of caring for those whom government aid cannot reach. He spoke at length with the General about Sweden — in whose national, social experiments he is greatly interested — and with the Chief about Canada.

Mr. Wilson enquired regarding the flow of candidates for officership and showed great interest in the Army's Missing Persons Department, the subject of one of three books about the Army which the Chief presented to him.

The Prime Minister asked after (Continued on page 6)

WITH the moon flight of Apollo 11 now history the world has relaxed again, having shared the tension and excitement of those momentous days. That it has really happened is still a stumbling block for many—much less the significance and how it will affect our living on earth. Indeed, many feel we will never be the same again now that we have escaped our pedestrian world.

However, it is good for mankind to "stand on tip toes" occasionally and stretch his range of vision. If only for a brief moment, we glimpse a view of what might yet be, as new horizons of possibility reward our effort.

"Standing on tip toes" was illustrated in rather an unusual way some time ago in *Time*. It seems that the hog producers were anxious to provide better meat off their pigs and so they decided to raise the heights of feed troughs so that the hogs had to stand on their hind quarters to eat. Naturally, this did not please the animals but their natural craving soon provided the necessary motivation. As a result, better meat was produced for the consumer! It may be that all the "standing on tip toes" we have done this year will result in our betterment.

* * *

Meanwhile, back on the earth . . . life goes on having lost none of its problems by gazing moonward. A taxi driver lamented



Photo: Miller Services

accomplishing new things by reaching beyond his grasp, "standing on tip toes" and thereby discovering possibilities yet unknown and new capabilities for dealing with his continuing problems.

Meanwhile, back on earth . . . the prob-

Neil Armstrong's thoughtful utterance as his foot touched the lunar soil "that's one small step for man, one giant leap for mankind" may provide the answer. In his statement is the truth that what we do in life is never just personal but affects our fellows as well. Thus the relationships of everyday provide an opportunity to influence others for good or evil.

Meanwhile, back on the earth . . . the problem of frustration eats at the spirit of man. The pace of living, the complexity of problems, the pressures of business all combine to produce frustration.

Sometimes our frustration is produced by others as they fail to live up to our expectations. Often it is frustration with ourselves as we fall short of our goals in life.

In the sequence of the moon shot, one could detect little frustration. With calm efficiency, each step was executed. When problems developed, an alternative was quickly available. One sensed the preparation which preceded the flight when alternatives were considered and prepared for every eventuality.

This suggests the need for a more thoughtful life as an antidote to frustration. It takes time and thought to consider where we are going and why. Often we find we are without purpose much less preparation for prob-

Meanwhile...back on earth

A Christian perspective on the moonwalks, by MAJOR ROY CALVERT of Calgary, Alberta

to me when asked about the moon shot: "They could have spent all that money on the poor." His touch of bitterness is shared by many for "the poor we have with us always." But life is full of paradox. Take for instance our desire to reach out after new challenges and goals in life, knowing full well that there are many areas of life we have not yet mastered which might well be tidied up before launching out into new fields. History records the story of man

lem of exploitation plagues mankind. Little people feel intimidated by big people . . . the have-nots covet the wealth of the have-gots . . . personal weakness is exploited by the image makers . . . desires are exploited by the manipulators of communication. Is it any wonder that few people are found who are not cynical about their fellows? We have created a community of defensive people who by bitter experience are forced to look out for their own interests first.

lems. The larger issues of life are strangers to us and we have no storehouse of thought with which to entertain them.

* * *

Meanwhile, back on earth . . . we have received a visitor from outer space. His arrival took place without the aid of technician or mass communication. Indeed, it took place 2,000 years ago. Since that time, His followers have talked about Him throughout the world and demonstrated a "love-thrust" unequalled in power. The cost of His visit was simply love provided by God Himself.

Jesus Christ was His name and His followers are called Christians. Sometimes they can be found in buildings called churches but more often they spend their time wherever men are found. They wear no nameplate but you can identify them by their willingness to accept all men for what they are. They may not always be able to help you or change your circumstances but they will share with you something more important, understanding. Leaving their presence, you become aware of a sense of healing within for they seek to pattern their life after Jesus Christ who ministered to the whole man.

In His presence, men find themselves "standing on tip toes," becoming aware of what they can yet be. Contact with Jesus Christ is not just a tantalizing experience, for one finds it is a desire to pursue one's goals and a power to achieve them.

Meanwhile, back on earth . . . God continues to walk with men.

For Sinners only!

SHE was twenty-three, pretty, with light brown hair and she graduated from the communications course at a local college.

Several days ago she killed herself. They found her body in her tiny room in a respectable stone house, an empty medicine bottle on the chesterfield beside her. She had swallowed a month's supply of sleeping pills, police said.

Her hand clutched a letter she had written to her boy friend. ". . . this city is big and so impersonal and cold. It is all too much for me . . . don't feel sorry or upset. I'm not worth it" the note said. "I'm so tired. There is no pain and I don't believe there is an after life. I couldn't bear eternity."

The dead girl's employer said "But she seemed reasonably outgoing, though quiet. And she told us over coffee that her room was nice."

The letter closed "I couldn't go on and I

couldn't go home and admit I'm a failure . . ."

This newspaper report ended with the following words: "But" says Brigadier Reg Ramsey of The Salvation Army, whose suicide prevention bureau operates a twenty-four-hour emergency telephone service, 'A great number of suicides are caused by loneliness.'

The man is right, of course. Plain, old-fashioned loneliness with the walls pressing in around you and no one to turn to for understanding and acceptance. Surely, somewhere in this mad, crazy world there are Christian people who will make the enormous effort to be friendly to people, not in their own strength, but with the enlarged capacity which comes from Jesus Christ. What the lonely would-be-suicides need is someone who, in an uncomplicated way, is able to offer to them an alternative to futility. Life has meaning beyond this existence. There are purposes larger than our immediate problems and concerns.

If Christians know this theoretically why, in heaven's name, don't they tell it to others, by their words and by their lives?

—JEREMIAH

AS chapter 11 closed, we were viewing the End of the age, the consummation of all history. Now we are swept abruptly back through the centuries to a date preceding the Advent of Christ. The leap illustrates an important point about *time* in Revelation.

The book embodies a series of visions, but they are not visions of successive events. Many of them portray the same period, viewed from different points of view. For example, when we read in chapters 2 and 3 that Christ is walking among the candlesticks, and then in chapters 4 to 7 that He is in heaven close to the throne of God, we are not to deduce that He first spent a period of fellowship with the churches, and then a later one close to the throne. He is, of course, in earth and heaven simultaneously, with His Church and His Father at the same time.

"The book is not a film showing the continuous unfolding of one story but a series of lantern slides depicting the same landscape from different angles" wrote John Stott.

The Woman, the War and the Wilderness

Chapter 12: 1-17

That is not to deny that there is any chronological progress. Revelation does portray a real development in history, moving always toward the End. But we approach that End repeatedly in John's visions. As we came to the seventh *seal* judgement we were there; then we seemed to be taken back over the same period again as the seven *trumpet* judgements followed one another. At that point the book might have finished. Instead, John flashes back to a point apparently earlier than any of the previous visions.

The woman and the child (vs. 1-6)

It seems to be John's purpose to supply the background of the trials and tribulations of God's people. Reaching back to the commencement of the Christian era, he shows that Satan hated our Lord before he hated us.

The *woman* (vs. 1, 2) represents the people of God, the Jewish community chosen expressly for the purpose of preparing the way for Jesus. One writer describes her as the "true Israel in her pre-messianic agony of expectation."

The *dragon* (vs. 3, 4), as the story of the serpent in Eden suggests, is the devil. He is pictured as knowing in advance that Christ would come, and fearing and

Revelation (24)

by Major Edward Read

hating what the Advent would mean to him. We have only to read the Gospels to see how he sought to *devour the child* as soon as He was born: there were plots against Jesus' life from infancy, and the Wicked One inspired them all. The devil's major attempt, was, of course, the Cross.

There is no mistaking the "child" (v. 5). A quotation from Psalm 2 describing His authority identifies Him plainly as the Messiah. The dragon could not destroy Him; He was caught up to God's throne (Acts 1: 9). John goes right from Christ's birth to His ascension because "His triumphant glory was the seer's exclusive concern. At other times he would doubtless ponder Christ's earthly life . . . but in days of ter-

is not enough for that. Satan only yielded to the Cross, as John is careful to show.

As so often in Revelation, what John hears (vs. 10-12) explains the significance of what he sees. *Now is come salvation* echoes what Jesus said on the threshold of death, and in fact seems to synchronize with it: *Now is the judgement of this world: now shall the prince of this world be cast out* (John 12: 31).

We are reminded that Satan is the accuser of believers. He regularly appeared in heaven, and was tolerated there in the pre-Christian era. He slandered the saints, suggesting that they were unfit and unholy (as in the case of Job or Joshua, the high priest — Job 1: 6, Zech. 3: 1) and he

lied about God, claiming that he was unjust. And here is the vital point: *so long as God justifies sinners, Satan has a case to which there is no answer but Calvary.*

Michael is the counsel for the defence in God's law court. Jude commends his behaviour because in a debate over the body of Moses he paid Satan the respect due a fellow-barrister (Jude 8, 9). The battle in heaven is a legal battle, and Michael wins because he can show that Christ's death, the Just for the unjust, means that God is perfectly moral in justifying the sinner who trusts Jesus.

However long the war, then, the decisive battle was won when Jesus died.

At the Cross, Satan thought to finally *devour the child*, but the very opposite happened. Because Satan did not know what Calvary would mean (1 Cor. 2: 8), what he dreamed would be his victory became his abject defeat.

In that victory believers share, overcoming by the *blood of the Lamb* (v. 11). Commissioner Brengle made the application to personal experience:

Satan will accuse him (the sanctified man) of sin, when the man's conscience is as clear of wilfully breaking God's law as is the conscience of an angel. But Satan knows that if he can get him to listen to this accusation and lose

faith in the cleansing Blood of Jesus, he has him at his mercy. Satan will in this way accuse a sanctified man, and then turn right about and declare that it is the Holy Spirit, instead of himself, condemning the man! The only thing the man can do is to look away from the accuser to the Saviour and say, "Dear Lord, Thou knowest that I did the best I could at the time, and if I did anything wrong or left anything unsaid, I trust Thy Blood this moment to cleanse me." If Satan is met this way at the beginning of his accusation, the man's faith will gain a victory (Helps to Holiness).

The wilderness and the flood (vs. 13-17)

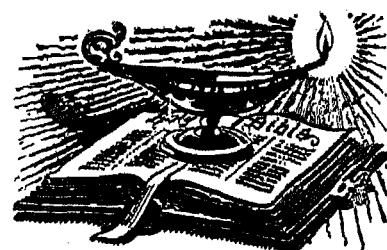
This paragraph takes up and enlarges the theme of verse 6. We noted that the woman represented Israel into whose bosom was born the Messiah (Isaiah 54: 1-3, Gal. 4: 26). But the Church is the new Israel in the New Testament; that is why *the rest of her children* (v. 17) are people who have the testimony of Jesus.

As was her Son and her Lord, so is she being harassed by Satan, for though he has been stripped of his rights he retains his power to do appalling harm. Cast from heaven to earth, his great rage is vented against the Church. As Pharaoh pursued the escaping Israelites, so the dragon pursues the woman.

The 1260 days (v. 6) is the same as the *time, times and half a time* (v. 14); this is the tribulation period. Throughout it, the woman is in the wilderness, a place of safety. It is a picture of the preservation and nourishment of the Church by God, of protection from the devil.

Those who look for fulfilment of John's vision in his own times suggest that the *flood* represents the campaign of slander and lies directed at the Early Church, and the false teaching Satan attempted to introduce to its congregations (see 2: 2, 9). When these failed, he moved off in a storm of temper to summon the monster from the infernal sea, that is, the Emperor who subjected the Christians to state persecution.

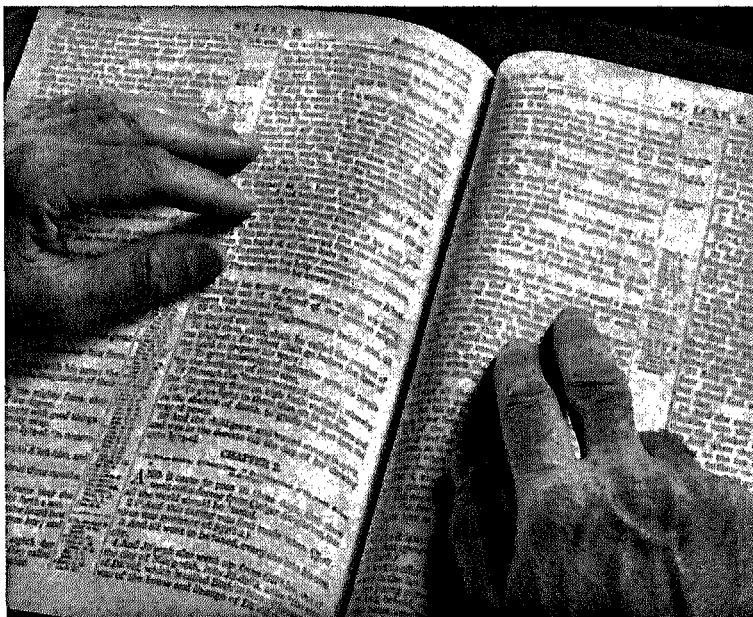
In whatever events we find the fulfilment, however, it remains true that the righteous are the focal point of satanic hatred. But he is incapable of final victory over us, and what we read in the next two chapters are the dying convulsions of a defeated foe.



A BIBLE Society colporteur in France received a letter from a prisoner. While reading a text from the book of Ezekiel *For I have no pleasure in the death of anyone, says the Lord God, so turn and live* (Ezek. 18: 32), he did in fact turn from his sin to God and was converted.

"Now I turn to you" he wrote "to help me to get off on the right foot in the Christian faith because I shan't get any good advice about that here in prison. When you are a thief and Christ invites you to follow Him, you need someone to guide you." The prisoner is now taking a Bible correspondence course.

Two other colporteurs came across a young man of about twenty-four years painting his house. He did not receive them



WEEKLY PRAYER SUBJECT

Those who fear the night when pain and loneliness are at their worst.

PRAYER: Father, we know Thou hast power over both day and night and that, however much our need for strength increases, it can be more than met in Thee. In the long, weary nights, come to the suffering with refreshing and cheering grace.

headquarters of the American Bible Society and the London base of The British and Foreign Bible Society have been the main centres for the production of Bibles, Testaments, portions and selections. While large quantities

God's word at work in the world

kindly! "What, me? The Gospel! Don't make me laugh! Do I look mug enough to be a Christian?" Hearing a friend call him John, they replied, jokingly "But you have a very Christian name! John was a disciple whom Jesus loved very much." This seemed to leave him cold.

A year later the colporteurs saw the young man again — still painting his house! He seemed to have a craze for it. They bade him good morning.

"Hey!" he called "have you still got that book of John you told me about last time?"

"Yes, but it's a Gospel." "That doesn't matter . . . I'd like one!"

* * *

IN a personal reflection, J. B. Phillips, the well-known translator of the New Testament tells that for over twenty-five years he has had an almost unceasing flow of correspondence from people, young and old, from all over the English-speaking world who told him that God spoke to them through his translation.

In acknowledging that he was

and is overwhelmed by the success of his effort, he goes on to say "But I am not stupid enough to claim credit for the changed lives and the enlightened understanding. This is God's work; the most I have done is to remove obscurity and allow the truth to be comprehended.

"This is the object of every translator and my wholehearted admiration goes out to the largely unknown band of dedicated men and women who translate into languages which have very often never been written down before. I know from correspondence and from reading the literature of the Bible societies how God has

spoken frequently to people with a background of centuries of paganism, once His word became available to them in their own tongue."

* * *

SPANISH Bibles are printed in Glasgow, Scotland, for distribution in Mexico . . . New Testaments in the Tigrinya language printed in London, England, for reading in Ethiopia . . . Gospels of John in Twi Asante printed in the United States for use in Ghana . . . Spanish selections printed in Caracas, Venezuela, for dissemination throughout Latin America.

Historically the New York City

of such materials still emanate from these centres, increasingly production is carried out elsewhere.

Today God's word is printed in more than seventy locations around the globe, making it literally the most universal of all books.

* * *

WE live in a time of turmoil. The old values that have served so well seemingly are crumbling about us. Crime on the streets competes with violent dissent for page one headlines.

The challenge of human rights, of peace, of urban slums has been taken from the halls of debate and slammed down in every living-room in Canada and the United States. We live in a world of daily challenge and opportunity.

The Bible is ever new in man's search for the answers to the many challenges the world hands him each day. It is the answer to vast numbers of people looking for wise leadership and guidance.

Now, as never before, we need to remember the power of the high spiritual ideals which inspired our forefathers. These ideals are eternal. It is the Bible that gave mankind a purpose — a spiritual faith — and the everlasting message *Thou shalt love thy neighbour as thyself*.

This spirit can be rekindled by our rededication to God's teachings. Take your Bible off the shelf, open and read it, not only on Bible Sunday, December 7th, but every day of every month of every year.

The spoiled pattern

In whom we have . . . the forgiveness of sins, according to the riches of his grace.—Ephesians 1: 7

A SMALL girl sat on the back porch of her home, struggling over her knitting. The small, bright piece of work hung down from big needles as she tried to master the new stitch she was learning. Suddenly, she cried out in dismay "Oh, I've dropped a stitch! Now the pattern is spoilt!"

Her mother came quickly to the rescue. "Let me have it. I'll pick up the stitch for you." In a moment, the pattern was perfect again and the young knitter set to work once more.

Peter spoiled the pattern of his discipleship in that awful moment in the palace of the high priest

when he denied his Lord. On the resurrection morning, the angel gave a message to the women at the tomb *Go . . . tell his disciples and Peter*. Was Peter not counted among the disciples then? But when he saw Jesus and repeated three times his love for his Lord, Jesus restored him to true discipleship with the words *Feed my sheep* (John 21: 16).

Jesus can restore the pattern of our lives when we have gone astray. All we need to do is to put the tangled threads in His hands and ask Him to straighten them out. Then we can go forward from there.

—Brigadier Hezekiah Pilgrim

I . . . study my Bible in the morning and scribble on the margin the lessons which I get out of the portion. I can only do it by using a new copy each time I finish, because it brings new thoughts according to the peculiar experiences, tasks, needs and environments of the day. I change I know. It does not — and yet it does — for we see the old truths in a new light. That to me is the glory of the Scriptures. Somehow it suits itself always to my developing needs. Christ did not teach as did other teachers. He taught for all time.

—Wilfred Grenfell

seen and heard

Comments by the
CHIEF SECRETARY

RED SHIELD SERVICES

I WAS speaking to the Base Commander of the Canadian Forces in Soest, Germany, about the work of our Red Shield Services. In one brief statement he summed up the effectiveness of our work when he said "There is a spirit about the Salvation Army Clubs that makes them different as far as the men are concerned — it must be the spirit of friendship and caring."

As I saw the work being done in our centres at Soest, Hemer, Werl and the Rotation Centre I could sense the appreciation for these havens of rest and relaxation in the homely atmosphere of Canadian hospitality in a strange country.

Through the thirty years of our ministry to the troops in Germany we have established a reputation for service that speaks highly of the personnel who have accepted responsibility in this far-flung part of the Canadian Territory and have infiltrated the same spirit of service among German comrades who are now an integral part of the service club activities. "Elisabeth," who visited Canada earlier this year, has her counterpart in our devoted helpers who communicate a faith and an understanding to help make our clubs a focal point for information, help and sound advice on so many problems peculiar to military personnel in another land.

"I would like you to meet the General's wife." "Will you greet the Colonel?" These and other introductions came from the Senior Supervisor as he caught sight of these people amongst the visitors to the Soest Club, which indicates the intermingling of all ranks who find a welcome on our premises.

The Sunday morning service in the military chapel became a family gathering as parents and children were represented in the congregation. The Anglican padre was happy for the Salvation Army visitor to preach at the service and there was evidence of an easy rapport between denominations.

The meeting in the chapel at Soest, and around the festive board at Hemer, had a sacramental quality as Christians gathered together to worship in their own tongue, away from the apparent indifference of the majority. The eager responsiveness of all who gathered revealed a spiritual hunger emphasized by circumstances, to an enrichment of experience and an obvious sincerity of dedication. This was revealed in the Sunday school work that is now being done and a youth club activity that combines with the other adult gatherings to emphasize the significant spiritual motivation in all service.

At Werl the children of military personnel, as well as their parents, make the club their rendezvous. The happy welcome received is typical of all the clubs and will have lasting results in friendly relationships. The Rotation Centre assures that the first and last greeting of military personnel in Germany is at a Salvation Army centre.

The results of our work in Germany are manifold and beyond computation, but perhaps the fact that we have a candidate who anticipates entering the Training College in 1970, who made her first link with the Army at the Soest Red Shield Club, is some evidence of the seed that fell on good ground, a result of the spirit of dedication revealed by all who serve in the Red Shield Service Clubs in Germany.

Walfrey Dalgul

Dedication and Consecration

Mrs. Brigadier Willis Rideout promoted to Glory

HER parents being Methodists, Mrs. Brigadier Willis Rideout (R) attended the Gower Street Methodist Church in St. John's, Nfld., as a young girl, eventually becoming a Sunday school teacher. She attended the Methodist College and Memorial University but found, as a young woman, an affinity with The Salvation Army. During an evangelistic campaign, Mrs. Rideout consecrated her life to God and three years later became a Salvation Army officer.

The following five years were spent as an officer-teacher until her marriage to Brigadier Willis Rideout in 1928. After serving in three corps appointments, the Brigadier was stationed at the Grace General Hospital in St.



John's for twenty-three years. During this time, Mrs. Rideout maintained her dedication and consecration to God in a less conspicuous sphere of service.

Appointments to the men's social work in Winnipeg and Ottawa followed and it was a tribute to Mrs. Rideout's work when, one Mother's Day, the men in one of the centres collected enough money amongst themselves to provide flowers for the

"A mother in Israel"

Mrs. Lieut.-Colonel Walter Carruthers promoted to Glory

A DEVOTED wife, godly mother and dedicated officer, Mrs. Lieut.-Colonel Walter Carruthers (R) was recently promoted to Glory. Mrs. Carruthers was born at Beachburg, Ont., her father being a stalwart Salvationist. Later



the family moved to Winnipeg from where both Mrs. Carruthers and her sister, Mrs. Brigadier Florence Rea (R), became officers. Mrs. Carruthers served in both women's social and field appointments, opening corps at North Vancouver and Kitsilano, B.C.

In 1913, Lieut.-Colonel and Mrs. Carruthers were married. After service in several corps in British Columbia, they were appointed to Alaska which was then in the Canadian Salvation Army Territory.

They worked with the native tribes of this area and Mrs. Carruthers gave herself wholeheartedly to this work. The Colonel was appointed Divisional Commander and the family lived in Wrangell, Alaska, working out from that centre.

Other divisional appointments followed from Nova Scotia to,

finally, the Metro Toronto Division. Since their retirement, Lieut.-Colonel and Mrs. Carruthers have lived in Vancouver.

Mrs. Carruthers was "a mother in Israel" to many young officers through the years and often opened her home to those who were sick or in need of help.

The Divisional Commander for British Columbia (Colonel Wesley Rich) brought the salute to Mrs. Carruthers as a warrior of the Cross and Mrs. Brigadier Rea (R) paid tribute to the life of her sister.

Mrs. Lieut.-Colonel Carruthers is survived by her husband, daughters, Mrs. Grace Wellons (Wrangell, Alaska), Major Gwen (Los Angeles, Calif.), Joy (Fredericton, N.B.) and her sons Walter (Seattle, Wash.) and Bill, (Blaine, Wash.).

Sterling Christian Witness

AT the age of eighty-one years, Brother Frederick Tovey of Niagara Falls, Ont., was promoted to Glory.

Born in Bristol, England, he came up through the Frampton Cottrell Young People's Corps into the senior band. In 1907 he moved to South Wales and was a bandsman in the Abertillery Corps until moving to Canada in 1912 where he linked up with Dovercourt, Toronto.

Later Brother Tovey transferred to Lisgar Street Corps where, for forty-five years, he served faithfully as a bandsman. During much of this period he was the Band Sergeant. Upon retirement he moved to Niagara Falls, Ont., where, as a band re-

only "mother" they had known for many years — Mrs. Rideout.

When in Ottawa, Mrs. Rideout, a student of the French language, was able to put this knowledge to good use as she conversed with the French-speaking people in the area. She possessed a French Bible and received copies of the French War Cry.

After serving in the Welfare Department in Toronto, Brigadier and Mrs. Rideout retired at Clarke's Beach, Nfld., from where Mrs. Rideout was promoted to Glory.

The funeral service was conducted by the Provincial Commander (Lieut.-Colonel Arthur Pitcher) and Colonel Hannah Janes (R) paid tribute to the life of Mrs. Rideout.

Mrs. Brigadier Rideout is survived by her husband and four children.

servist, he gave a sterling Christian witness within the corps.

During World War I, Brother Tovey served in the military overseas.

Noted for his words of encouragement, he was an inspiration to all who visited him during his last days in hospital.

The funeral service was conducted by Colonel William Ross with the Commanding Officer (Captain John Carew) assisting.

During the memorial service tributes were paid by a long-time friend and fellow bandsman, Brother Frank Dean, and Corps Secretary H. Bartlett.

Brother Tovey is survived by his daughter, Mrs. Jack Cockhead (Doreen), and three grandchildren of Niagara Falls Corps.

Youth Seminar

THE Territorial Youth Secretary announces an Inter-divisional "Seminar 'Seventy" for Corps Cadet Counsellors, Young People's Sergeant-Majors and their assistants. This will be held January 9-11 at the Sheraton Brock Hotel, Niagara Falls, Ont. Youth workers should contact their Commanding Officers for details.

U.K. Premier

(Continued from page 2)

Lieut.-Colonel George Carpenter, now in Australia, who was his student-day art master. He recalled that one of the Colonel's paintings depicting conflict between good and evil had made a lasting impression upon him.

He also said how impressed he had been by the joyousness of Salvationists as revealed in recent telecasts and said that while on vacation on the Scilly Isles he had heard an Army rhythm group whose competence he had greatly admired.

Many seekers during Corner Brook youth councils

TWENTY-SIX years had passed since the Provincial Commander for Newfoundland (Lieut.-Colonel Arthur Pitcher) last stood to address a youth councils gathering in Corner Brook, Nfld. The Colonel recalled how he knew the delegates' fathers and grandfathers of past years.

On his first official visit to Corner Brook, the Divisional Officer (Brigadier Fred Waller) was welcomed by the young people.

Introductions and welcomes over with for the Saturday evening, Vonda Vandike, Miss America 1965, made her appearance—on screen—as the delegates viewed the film *Hey there! Vonda*. The story of a beauty queen who dared to be different by witnessing for Christ, this film set the stage for the "hot seat" which followed. As Lieut.-Colonel Pitcher faced questions about witnessing, alcohol, hypocrisy and teenage problems in general, his convictions were confirmed that, in this world of sin and indifference, Salvationists were daring to be different.

Bright and early Sunday morning loaded cars and buses began

arriving from every corps in the area. The group from Hampden received spontaneous applause when they arrived. This corps had been reopened just three days before youth councils.

The young people were involved through active participation in the various sessions. Papers were presented by Bandsman Ross Piercy (Corner Brook Temple) and Songster Evelyn Reid (Corner Brook Citadel) on the topics *Dare to be different in our worship* and *Dare to be different in our witness* respectively.

Vocal duets, solos and singspirations were under the direction of the young people. In the afternoon, some of the delegates were in charge of the meeting which featured a panel discussion, Bible quiz and dialogue. Seven young people offered themselves for officership.

The Corner Brook Temple Combo led the evening singspiration. Following Lieut.-Colonel Pitcher's message, approximately sixty young people knelt at the Mercy Seat making public decisions for Christ.

—Lieut. Fred Ash

Earlscourt's future music festival

A FESTIVAL of contemporary Salvation Army music, Salvation Sounds '70, will be presented next February by the Earlscourt (Toronto) Band together with guest soloists and musical groups. This annual event has developed into one of the musical highlights of the season for Army music lovers in the Toronto area.

In addition to presenting the latest available music from The

Salvation Army's International Music Department and the various Territorial Music Boards, the Earlscourt Band is inviting brass, vocal or instrumental manuscripts from any Salvationist—even an original melody from a music camp.

Salvationists submitting manuscripts for consideration should address them to Major Norman Bearcroft, Territorial Music Secretary, 20 Albert Street, Toronto 102, Ont., or to Bandmaster Brian Ring, 45 Courtsfield Crescent, Islington, Ont.

Last year's programme featured ensemble and solo works by five hitherto unrecognized Canadian Salvationist composers.

prayer meetings were held for the crusade. Even before the event, seven newcomers to the corps were converted. Sunday school attendance has risen and a young people's band and singing company have been formed. Four young people have been accepted as new corps cadets.

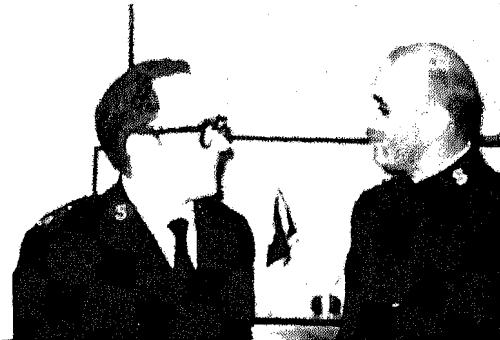
An inexpensive Christmas gift

AN inexpensive present for people of any age is "Christmas—An American Annual of Christmas Literature and Art, Vol. 39." This large (10" x 14") coloured picture book will please adults as well as children. There is an eight page cartoon story of an old-time Christmas journey into the country, descriptions of the season's customs in many lands, informative, illustrated articles on the manufacture of stained-glass windows and Danish figurines, carols, poetry and, of course, the Nativity story itself.

"Christmas" p.p. 68, price \$1.75 U.S., library cloth edition \$3.50 U.S. plus 25c and 35c postage. Obtainable from the Augsburg Publishing House, 426 S. 5th Street, Minneapolis, Minn. 55415.

'Thoughts for Inner Man' expansion

Captain Lloyd Eason (right) met with Brigadier Andrew Miller, National Information Services Secretary for the U.S.A. in order to discuss expansion of the Army's bi-lingual radio programme "Thoughts for the Inner Man." Requests for the programmes have come from Panama and Korea.



Reunion for Toronto Temple

MANY bands, songsters, and Salvationists who had soldiered at the Toronto Temple Corps (Major and Mrs. George Clarke) in previous years participated in a reunion weekend held recently.

After Saturday afternoon rehearsals, a time of fellowship was shared around the supper table at the hall and a number of old-time photographs were on display in the foyer.

In the evening, a band and

songster programme, directed by the Territorial Music Secretary (Major Norman Bearcroft), was held. Soloists and musical groups of former years presented items and several previous Commanding Officers of the Temple Corps participated.

Guest speaker for the weekend was the Divisional Commander for Metro Toronto (Lieut.-Colonel Arthur Moulton). At the conclusion of the Sunday evening meeting twenty-one people knelt at the Mercy Seat making public decisions for Christ. Some were backsliders and others were completely new to the Army.

Backsliders restored to God

A TWO-DAY crusade was conducted at Windsor Corps, N.S., (Captain and Mrs. William Bowers) by Major and Mrs. William Davies, territorial evangelists, and Lieutenant Glen Sharp. With the hall filled to capacity for the meetings, the Mercy Seat was lined with seekers.

Saturday evening, extra chairs had to be brought into the hall to accommodate the one hundred and fifty people present. Afterwards, a coffee house was held with the Armdale Combo assisting. Over a hundred gathered for this event.

A meeting was held at Summerville on the Sunday afternoon but the other two gatherings took place in Windsor. Twenty-nine people made public decisions for Christ during the Sunday's meetings including some who have been backsliders for a number of years and others who were new to the Army.

Prior to the special weekend,

Springdale youth councils scene of spiritual victories

OVER one hundred seekers and eleven dedications for officership climaxed the youth councils at Springdale, Nfld., conducted by the Training Principal (Major Edward Read) assisted by Lieutenant Harvey Canning and four cadets from the St. John's Training College.

Young people from the surrounding area gathered for the sessions and participated in the meetings. Saturday evening the film *Without Onions* was shown after a short programme which included an item by the Springdale Timbrel Brigade.

Over three hundred people were present for the Sunday's sessions. Corps Cadet Grace Ryan (Robert's Arm) presented a paper in the morning session dealing with the topic *Dare I be undisciplined in these demanding times*, stressing the importance of Christian discipline in her own life. Cadet Roland Stuckless and David Gaven (La Scie) gave personal testimonies. Major Read, in his message, showed the relevancy of God's word in daily life.

The unexpected storm which hit Springdale just prior to the afternoon session did not dampen the enthusiasm of the delegates. Corps Cadet Ross Payne (Pilley's Island) dealt with the topic *Dare I take lightly my vow to God and the corps*. Quoting from the Articles of War, he emphasized the tremendous responsibility resting upon him and the immediate and far-reaching results which would be determined by his personal behaviour.

Testimonies by Cadet Myra Rice and Reed Wiseman preceded the panel discussion. Lieutenant Canning joined with the cadets to discuss the various aspects of God's call relating to of-

ficership. Summarizing what was said, Major Read made the appeal and eleven young people offered their lives for service as officers.

In her paper *Dare I dishonour my body — the temple of the Holy Spirit*, Corps Cadet Maxine Collins (Triton) presented a formula for inward cleanliness. Testimonies in the evening session were brought by Cadet Eileen Bowering and Corps Cadet Melvina Mitchell (Woodstock). In his message, Major Read stressed that only the best was good enough for God.

Over one hundred young people made public decisions for Christ at the Mercy Seat.

—B.P.

Prayer for General

SALVATIONISTS and friends will wish to join in prayer for the early recovery of General Frederick Coutts (R), who has been admitted to the Mildmay Mission Hospital, London, England, for observation and treatment following a recent indisposition.

Word has been received of the promotion to Glory of Mrs. Staff Captain Benjamin Coy (R), from Fenelon Falls, Ont., on November 18th, 1969. A tribute to the life and service of this comrade will appear in a subsequent issue of "The War Cry."

ST. JOHN'S GRADUATION

Staff Secretary leads special meetings in Newfoundland capital

A SUNDAY morning breakfast for the graduating class with their parents, a dedication service and the Monday evening ceremonies were all part of the St. John's Grace General Hospital Nurses' Graduation in Newfoundland. Leaders for the weekend included the Staff Secretary (Colonel Frank Moulton) and Mrs. Moulton, supported by the Provincial Commander (Lieut.-Colonel Arthur Pitcher) and Mrs. Pitcher.

The Women's Social Service Secretary (Colonel Mabel Crolly) was also present over the weekend, which commenced with a breakfast meeting on the Sunday morning to which the parents of the graduating class were invited.

Dedication service

Later, led by the St. John's Citadel Band, the fifty-eight graduating nurses and the two hundred student nurses marched to the Citadel Corps for the dedication service. Representing her class, Miss Geraldine Tucker participated in the meeting in which Colonel Moulton brought the message.

In the evening, again accompanied by the band, the nurses and administration leaders marched to the Gower Street United Church where the Rev. Dr. Kewley greeted them and gave a special baccalaureate address. The Administrator of the hospital (Lieut.-Colonel Mary Lydall) was the soloist and the Director of Nursing (Mrs. Violet

Ruelokke), spoke briefly to the nurses. Graduating nurses Cheryl Moulard and Muriel Palmer also participated.

The final graduating ceremonies took place on the Monday evening in the Arts and Culture Centre. During the evening special awards were presented for proficiency in various fields of nursing. The award for highest academic standing was presented to Bertha Oliver, and Betty Rideout received the award for the most outstanding bedside nurse and Christian leadership.

Members of the hospital staff together with the visiting guests participated throughout the evening. The Hon. Edward Roberts, Minister of Health, was also present.

The graduation of certified nursing assistants from the St. John's Grace General Hospital also took place recently when thirty-eight nursing assistants and ten male attendants received their diplomas.

The Assistant Administrator of the hospital (Brigadier Cecil Pretty) presided over the ceremonies in which various members of the hospital staff participated including the Administrator.

The graduating class was addressed by the medical chief of the staff, Dr. J. Williams, and Miss Patricia Russell gave the valedictory. New Testaments were presented to each of the graduates by the Gideons Women's Auxiliary. Proficiency prizes were also awarded during the evening.



National Congress of Women

TORONTO

April 15 - 19, 1970

THURSDAY, APRIL 16th, MASSEY HALL

Provincial salute to international guest and children from Hong Kong.

FRIDAY, APRIL 17th, MASSEY HALL

Council sessions.

SATURDAY, APRIL 18th, C.N.E. COLISEUM BUILDING

Afternoon: Exhibition of handicraft and sale of work.

Evening: Public rally with world emphasis.

Featuring: * International guest speaker.

* Children's choir from Hong Kong.

* Canadian Staff Band.

(All events on Saturday are open to the public.)

SUNDAY, APRIL 19th

Morning — BRAMWELL BOOTH TEMPLE; for all out of town delegates.

Afternoon — MASSEY HALL; civic rally with prominent invited guests.

Featuring — international guest speaker, children's choir from Hong Kong.

Night — MASSEY HALL; private meeting for all delegates attending Congress.

Lewisporte youth councils

UNDER the leadership of Captain and Mrs. Stanley Anthony and a brigade of cadets from the St. John's Training College, youth councils were held at Lewisporte, Nfld., for the surrounding area. A corps cadets' and candidates' dinner was held during which the leaders were wel-

comed by the Commanding Officer (Major Baxter Davis).

With the theme *Dare to be different*, the Sunday's sessions were used to show various aspects of this subject. In the morning Corps Cadet Judy Janes of Em-tree spoke about the difference being a committed Christian makes in her school relationship.

A panel discussion was held in the afternoon. A number of topics relating to the problems of present-day young people were put to and discussed by the panelists, Captain Ronald Goodyear, Calvin Collins, Pansy Hill, Cadet Clarence Bradbury and Lieutenant Peter Bielby.

In the prayer meeting Sunday evening, a number of the young people knelt at the Mercy Seat, some offering themselves for officership.

—Lieut. Peter Bielby

The photo to the left shows the graduation class of thirty-eight certified nursing assistants and ten male assistants. The photo below shows the class of fifty-eight nurses who also graduated from the St. John's Grace Hospital.

MID-ONTARIO CONGRESS

Colonel and Mrs. Frank Moulton lead divisional gatherings

NOON-DAY open-air meetings, the production of *Take-over Bid*, a praiseorama and a number of people making public decisions for Christ were all part of the Mid-Ontario Divisional Congress held in Belleville, Ont. Leaders for the meetings were the Staff Secretary (Colonel Frank Moulton) and Mrs. Moulton, supported by the Divisional Commander (Brigadier Harold Sharp) and Mrs. Sharp and divisional staff.

After councils on the Saturday morning, the officers of the division gave witness to the vitality of the Christian faith in two of Belleville's busy shopping areas.

A capacity congregation gathered in the collegiate auditorium on the Saturday evening for the first public meeting of the Congress, the production of *Take-over Bid*, under the direction of Major Edwin Brown of Danforth,

Toronto. The vibrant and moving presentation was given by a cast of almost sixty young people. From touches of humour to deeply devotional moments, the production led to the climactic finale after which Colonel Moulton invited public acceptance of the challenge which had been presented. Six young people quietly walked down the aisle in an act of public commitment to God.

The three meetings on the Sunday were also held in the collegiate auditorium. During the morning meeting, grade eleven student Corps Cadet Lynda Payton of Belleville gave expression to personal causes for rejoicing because of God's goodness in her life.

Following the vocal solo by Songster Leader Bob Young of Oshawa, Colonel Moulton portrayed a vital aspect of the faith of a Christian, holiness.



Some of the music at the Mid-Ontario Congress was provided by the Good News Combo from Oshawa, Ont. Combo members are (l. to r.): Bruce Brydges, Cathy Ottaway and Norman Ottaway.

Captioned "Praiseorama" the afternoon programme featured the Peterborough Band, Kingston Songster Brigade, together with the Belleville Male Quartette and Oshawa's Good News Combo. With the assistance of his two sons, Major Carl Bowes of Kingston led the congregation in a gospel sing-a-long. The Di-

sional Corps Cadet Shields were presented during the meeting, Oshawa Brigade receiving the award for the larger brigades and Byersville Brigade, for smaller groups.

The concluding moments of the programme took the form of an epilogue with the theme "Stand up and be counted as a Christian." Colonel Moulton brought brief vignettes of present day Salvationist youth who are daring to "stand up and be counted."

The bands and songster brigades of Peterborough and Kingston gave musical support in the morning and evening meetings. In the final gathering of the Congress, Deputy Songster Leader Greg Braund of Peterborough witnessed that in his life as a school teacher "wonders begin when the Lord comes in."

Colonel Moulton reminded his listeners of the unchanging conditions of Christian discipleship. As the prayer meeting commenced, a young man knelt at the Mercy Seat during the singing of the first chorus. Others followed, young and older people, making public decisions for Christ.

—Mrs. Captain Archie Peat



A worthy contribution

Brigadier and Mrs. John Patterson enter retirement

THE first contact Brigadier John Patterson had with The Salvation Army was through the scout movement. After four years absence from the church, where he had been a choir boy, the Brigadier went with his mother to a Sunday evening meeting at Saint John Citadel, N.B. Leaders for the occasion were the Divisional Youth Secretary and his wife, later Colonel and Mrs. Gilbert Best. That night John Patterson was converted.

Six years later, in 1924, the Brigadier entered the Toronto Training College from Saint John Citadel to become a Salvation Army officer, as a member of the Valiant Session.

Mrs. Patterson (the former Cap-

tain Ethel Coley), who entered the college in 1921 from Verdun, Que., is a second generation Salvationist. Appointments followed on both territorial and divisional headquarters. In 1928 Brigadier and Mrs. Patterson were married.

Together they have served in various corps right across Canada such as Moncton, N.B., Riverdale (Toronto), Oshawa, Ont., St. James (Winnipeg) and Mount Pleasant in Vancouver. After three years in charge of Danforth Corps in Toronto the Brigadier was transferred to the correctional services work, in which

field he served until his appointment to the Property Department at Territorial Headquarters in July of this year.

Concerning the work of Brigadier and Mrs. Patterson, the Staff Secretary (Colonel Frank Moulton) states "Brigadier and Mrs. Patterson have made a most worthy contribution to The Salvation Army in Canada and in particular serving for so many years on the field as corps officers . . . The Brigadier is known for his platform ministry and also his ability as a shepherd of people. They have both exemplified those characteristics that have long been associated with the first-rate officers of this territory and it is our prayer that God will bless and use them in their years of retirement."

chett. It was felt that the results of the weekend were due to teen prayer groups held prior to the councils, organized by Captain Kevin Rideout of Buchans, Nfld. Accompanying Brigadier and Mrs. Pritchett were Cadets Bertha Pretty and Ross Curlew of the St. John's Training College. Delegates from corps in the surrounding area were present.

Saturday evening the film *Two-a-penny* was shown together with items brought by the Windsor Combo and the Grand Falls Timbrel Brigade.

During the Sunday sessions papers were given by Songster Sandra Thompson, Corps Cadet Eli Strickless and Songster Marilyn Waller. Captain and Mrs. Alexander MacBain sang just prior to the afternoon challenge to officership to which many young people responded.

A group from Point Leamington contributed a vocal number and the Peterview Corps Cadet Brigade brought a Scripture recital.

—J. S.

Below is the text of a letter received by the Metro Toronto Division:

"I wish to convey my sincere thanks to the members of The Salvation Army, who so willingly gave of their time and help on Saturday, the 25th October, at the disastrous explosion and fire in the Village of Malton.

I trust you will pass along to all the members who were present our grateful thanks.

Garnet L. McGill,
Chief of Police,
Mississauga, Ont.

Day of renewal at Barrie Corps

WEEKEND meetings which centred around junior soldiers were held recently at Barrie, Ont. (Captain and Mrs. David Howell). On the Saturday evening a junior soldiers' supper was held, following which the young people participated in a meeting which included practice prayers and testimonies as well as a talk about junior soldierhood in today's world.

Several young people knelt at the Mercy Seat during the Sunday school appeal. Guests for the weekend, Captain and Mrs. Maxwell Ryan of the Editorial Department, spoke to the Sunday school students and, with the aid of puppets, presented the gospel message.

Proficiency certificates were presented to a number of corps cadets in the holiness meeting. During the singing of an appropriate song junior soldiers moved to the Mercy Seat to sign their renewal pledges.

A prayer meeting preceded the salvation meeting, which featured "old time" evangelistic songs and messages by the visiting officers.

"Back Home" Weekend

Willowdale

A MUSICAL SALUTE

given by bands from Toronto Temple, Mount Dennis, East Toronto, West Toronto, Bloor Central and Willowdale

at Bathurst Heights Collegiate Auditorium (640 Lawrence Avenue, W., Toronto)
Saturday, December 6th, at 8 p.m.

Chairman:

COMMISSIONER C. D. WISEMAN

Admission 75c. Children 12 & under 35c
Sunday meetings at Willowdale Corps
19 Elmhurst Street, Toronto, 11 a.m.,
3 p.m., 7 p.m.

ARMY accent

Increasing in Popularity

IT should not be difficult to recommend *The Soldier's Armoury* in the Army's official organ. It is now becoming as popular and as widely read in North America as it is in the United Kingdom.

For years "The Soldier's Guide" and the "Leaves for Plucking" and the leaflet for what was known as the Sword and Shield Brigade, none of which gave comments on the chosen readings, were the standard devotional readings in Salvationist homes. Sometimes a week's Bible readings and comments were introduced into various editions of

HOW TO HAVE A HAPPY CHRISTMAS

BEFORE I developed multiple sclerosis eleven years ago I was a school-teacher in Edmonton. I always went home for Christmas when my parents were alive. One Christmas I received my pay cheque, around \$76.00, the day before I left.

I went to the Bank of Montreal on the corner of Jasper Avenue and 101st Street and asked the teller to cash it in one dollar bills. He gave me a queer look as if I was out of my mind, but passed them to me and I put them in my coat pocket.

I then called at a drug-store for a milk-shake, which at that time cost ten cents. I bought a few other things with another dollar bill and put the change in my pocket. I went out the back door and down the street to where a Salvation Army Santa Claus was standing by a kettle, ringing for money. "Now is the start of a really happy Christmas" I said to myself.

I took all the change out of my pocket and dropped it into the kettle one coin at a time. I didn't know what coins were there or how much. The Santa looked at me and smiled a nice "Thank you!"

I continued down the street stopping at the stores and buying a magazine, pen, or pencil, each time paying with a dollar bill. Every time I came out of a store I went to the next Salvation Army Santa Claus and dropped my change into the kettle, coin by coin. I did this as far as the St. Regis Hotel on 101st Street, doing the same all the way back using change from each dollar bill.

Now imprisoned in a hospital, unable to walk, I can look back on such happy Christmas vacations as that one. To all people I say "Get happiness; by giving and not receiving." Try it some day and find out for yourself.

ETHEL WHELAN

"The War Cry." They filled the gap until "The Soldier's Armoury" arrived, the first issue giving daily readings and comments for the period January to June, 1955.

Compiled by Lieut.-Colonel Harry Dean, the book was eagerly taken up by British Salvationists and steadily increased in circulation. The next editor, Major Fred Brown, conceived the idea of asking well-known Bible scholars and religious writers to contribute to the twice-yearly review.

Along with a little acceptable,

constructive criticism they were warm in their praises. Notable among them were Dr. James Stewart and Dr. J. B. Phillips, whose pictures appear on the back of the January-June, 1970, issue now on sale. Both declare "the Armoury" to be the best of its kind, and the latter has been using it for his own private devotions for some years.

These enthusiastic tributes caused reviewers for other religious periodicals to take a little more notice and the book became as popular outside the organization as within it. Last year a reviewer in "The British Weekly" expressed his surprise that the readings revealed such scholarship!

The publishing firm of Hodder and Stoughton became interested in the book and, since 1968, have published it in collaboration with The Salvation Army. At that time it took on its present format. In the U.S.A. it appears under the title "Strength for Each Day." There has been a Japanese translation for a number of years, one church taking 200 copies, and there is

now a Spanish edition.

That is the story behind its present success, and the next issue continues the high standard maintained since 1966 under its present compiler, Major Bernard Mobbs.

Regular readers will note one (Continued on page 14)



Brigadier Cy Fisher (D.C.) with Corps Treasurer Mrs. Larry Amiro and Home League Secretary Mrs. Lillian Farmer to whom he presented commissions at Verdun, Que.

I still believe it!

FOR more than twenty years I have been assimilating the soul-refreshing truths of the Bible. Its fundamental doctrines have become literally a part of me.

My first Bible was a gift from my wife at Christmas. I cherished that Bible and carried it with me during the whole of my military career. The truths I learned from it became the foundation of my life and faith. I depend upon them now for time and eternity. What I learned from the pages is still fresh in my memory. It is bread to my soul. I still believe it!

My Bible gives life meaning which enables me to meet the trials and disappointments that are inevitable to all. It makes life worth living. It assures me of the existence of God who cares for me and is interested in all men. It points me to another life.

From the pages of my very first Bible I came to believe that God was the Creator of all things and of all men and that He has an intense interest in and a great love for His creatures. I learned that He made the worlds that roam through space. I learned that God is the one who is going to determine how I spend eternity. I still believe it!

It was from this Bible that I first learned that the only source

of lasting peace was the loving heart of God, my Heavenly Father. From the same book I read the words of the Saviour to mankind as He told them the process and pointed to the only way by which men might come into a right relationship with GOD. I read in that book the words "Ye must be born again." Thus all men who become the children of God must enter that way.

I learned much more from that precious book. I learned that we are not saved by becoming educated. We cannot purchase our entrance into life. Poor Lazarus found a welcome. Even the "golden rule" does not unlock the door. The Sermon on the Mount does not furnish the key. You might memorize every verse and still not know God. Faith alone opens the door.

We are hearing much today of a social gospel, a gospel of the new psychology, an ecumenical gospel, a gospel of racial relations that will make all men into a common brotherhood. This is all found in the Bible, it is true, but it tells us that what the world needs above all else is the all-inclusive gospel of redeeming grace. It is not the blood of wars, or revolution, even of martyrdom that will rescue lost humanity. It is the blood of Calvary, the fountain that was drawn from Im-

The testimony of Captain DON RANDALL

manuel's veins. My Bible says so; it is so, and I still believe it!

I believe that Christ died for all mankind. I believe that He rose again bodily that we might arise and live with Him forever! What is more, I believe that He is coming again. His coming is the blessed hope of Christianity. It is the bright star of promise that lights every open grave as Christian ministers proclaim that the dust and ashes of our dead shall stir and live again. As they saw Him ascend into the clouds, so shall His own see Him return. The heavenly messenger so announced it. I still believe it.

I believe that there is a horrible hell of separation from God and good forever, and by the grace of God, through the shed blood of Christ my Saviour, I am determined not to spend eternity there. I believe in a heaven of bliss for those who by faith accept Jesus as Redeemer and Lord.

I found all these tremendous truths in my first Bible. I am willing to trust my immortal soul to that book. I still believe it. I want to spend my life proclaiming the redeeming grace and power of Bethlehem's infant and Golgotha's sacrifice so that every man may have his chance to believe on Jesus Christ and be redeemed.

INTERNATIONAL SURVEY



They call her "Admiral"

ON the River Seine is a big iron barge. When this barge was built it was discovered that it was too heavy for use on the river. It was only suitable for tying up by the bank, with possible adaptation into some kind of houseboat.

At this time The Salvation Army in Paris was concerned about the number of men to be found sleeping out on the banks of the Seine during the cold winter months. The Army bought the barge for use as a floating institution and Brigadier Georgette Gogibus was appointed in charge. A minimum of work was undertaken in transforming the barge into a shelter capable of housing one hundred men.

Brigadier Gogibus, who is often called "Admiral" by the men, supplies a small supper and breakfast free of charge to each man who finds a bed on the barge.

The barge is usually full during the cold winter days. One night when every bed was occupied the Brigadier turned away a man. The next day she found him dead on the river bank. After that she refused to turn any man away and will, if necessary, put men on the floor.

The Brigadier works alone on the barge. She uses many of the tramps who sleep there to help her make the beds, prepare the food and do such cleaning as is necessary.

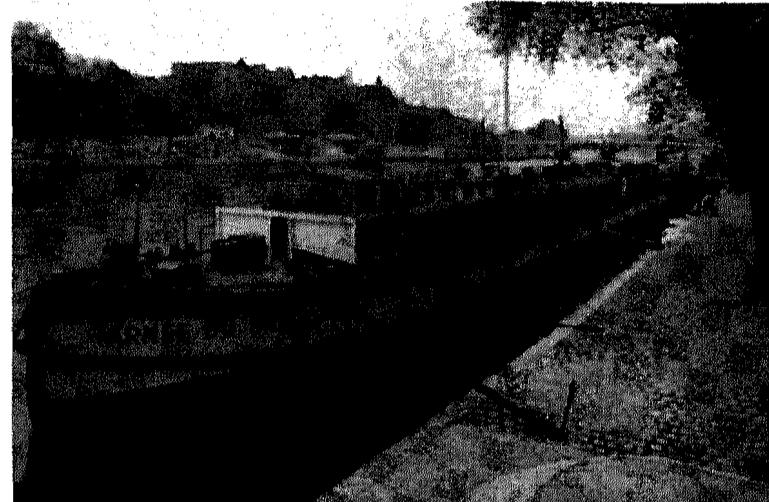
As the waters of the Seine have swept by the barge year after year the Brigadier has continued with her ministry to derelict men. But the years have begun to catch up on her and she is now of retiring age. However, she refuses to give up her work and is still the "Admiral."

At one time the Brigadier was transferred from the barge and a man took over her work. But he was not at all successful. The men demanded the return of the "Admiral" and so she came once more to the barge. The Brigadier as a young woman was a chemist and a devout Roman Catholic. So outstanding has been her ministry that six years ago she was awarded the Order of the Founder, The

Salvation Army's highest award for exceptional service.

In summer-time the barge lies strangely silent, except when it has a temporary use for billeting young bandsmen or other young Salvationists attending conferences held by the Army in Paris.

In the summer the Brigadier goes from institution to institution deputizing for officers on their furloughs, but, while she enjoys this work, her heart is yearning for the barge. She longs to return to her tramp friends and to minister to their needs.



This is the barge where, year after year, Brigadier Georgette Gogibus has ministered to countless derelict men. Made of iron, the barge is too heavy for use on the River Seine and so is permanently moored to the bank.

"There's no turning back" says Reyya Joseph

THERE was a certain period in my life when everything was stale and flat, gloomy and bleak, and all interest in living and life was lost. I blamed just about everybody and everything around me, except my own self, and became a slave to drink. Once in its clutches, drink is very, very hard to get out of by your own strength.

Conscious of my sad plight and yet unable to overcome this temptation by my own strength, many a time in a stupor I poured my heart to the Lord to help and save me.

At about this time, I planned to go home on an accumulated

long leave of eight months having been out at sea for over thirty-four months. But instead of going home after leaving my ship, I was led to go to the Evangeline Booth Hospital, Ahmednagar, Maharashtra, India, where The Salvation Army is in charge. I assumed my duties as honorary secretary of the hospital but I became rather ill at ease with the whole set-up. I was able to cope with the work in general but my daily habits were contrary to those of the Salvationists and the better part of the staff.

Thus, to save face, I had to abstain from smoking openly and drinking in the day which wasn't

very easy. However, at the end of the day's work and once in my lodgings, it was the same all over again; but this time, due to the environment I was forced into, I drank only in moderation.

Although I attended all the weekly meetings and Sunday services of the Salvation Army corps during my stay, my heart was far from God. I was still in a predicament whether to leave the company of these good folk or curb my habits.

One day, going on my early morning rounds in the hospital compound, I happened to step into one of the hospital wards where the Salvationist doctor, nurses and staff were beginning their day with their customary prayers. All around the ward, the heads of the patients were bent in an attitude of prayer with a pleading look on their faces to be healed and saved. It was this look on their faces and their humble submission and surrender to God that kindled within me the desire to be saved—not from physical ailment but from my soul.

I did not join them in their prayers but walked away with a heavy heart and questioning mind. "Why" I said to myself "is there that self-surrender and implicit submission?" Then it was revealed to me that it was their extreme condition and that "man's extremity is God's opportunity." Thus, on that day of realization, in my lodging, I surrendered myself to Him. I was born again.

This was thirty-two months ago and since then I can say that there has been no turning back; nor will there ever be for the good Lord is helping me.

Their Christmas Dinner



In many parts of the world, The Salvation Army provides special Christmas dinners for those who would go without at this time of year. This picture shows a Salvationist serving dinner for needy adults and children in Taipei, Taiwan, at Christmas-time last year.

A child may be sponsored for \$15.00 per quarter. For further information on helping a needy child in another country, contact:
The Salvation Army Home League Dept.
20 Albert St., Toronto 102, Ontario *****

home page



During Taiwan's third Salvation Congress, a home league rally was held under the leadership of Mrs. Brigadier Arne Cedervall of the Philippines. The above picture shows the welcome sign for the visitor on which a flower was placed by each delegate. Mrs. Cedervall stands with some of the home league members present. Mrs. Major van der Hoek, wife of the Regional Officer, is on her left. Below can be seen the twelve new home league members enrolled during the rally.

Auntie was 106 years old

WHEN League of Mercy Member Mrs. Dorothy Hodge wrote about Granny Sharpe recently, she asked if any other L.O.M. worker visited someone that age. Mrs. Mary Atherton has written about Mrs. Alice Duncan who died recently at the age of 106 years.

Mrs. Duncan's husband was a veteran of the Boer War and they came to Canada in 1912 from Scunthorpe, Lincs., England. They had no family but raised a nephew. Mrs. Duncan loved children.

She had worked since she was eight years old and had been in domestic service. However, she would not go to a home unless there were children. Her husband died in 1928.

Through the years Mrs. Duncan kept a wonderful sense of humour. For over six years, she had been a patient in the Riverview Hospital in Windsor, Ont., where Mrs. Atherton contacted her during her L.O.M. visits. Mrs. Duncan loved to attend the Army meetings held the first Sunday of the month.

When she reached the age of 106 years, Mrs. Duncan received telegrams and cards from local members of Parliament as well as flowers from Senator Paul Martin.

Another patient Mrs. Atherton used to visit, until she passed away recently, was Ida Campbell, a patient in the hospital for twenty-one years. She was blind and crippled-up with rheumatoid arthritis but looked forward to



Mrs. Atherton's visit. She would memorize the portion of Scripture read to her and repeat it on the next visit.

"I thank God for the opportunity for service with the league of mercy" writes Mrs. Atherton.

A Recipe for Ham Divan

Ingredients

$\frac{1}{4}$ cup ($\frac{1}{2}$ stick) butter
 $\frac{1}{4}$ cup flour
2 cups milk
2 cups cured cooked ham
1 cup ($\frac{1}{4}$ pound) shredded old cheese
Salt and pepper to taste
1 teaspoon Worcestershire sauce
2 10-ounce packages frozen broccoli or 2 lbs. fresh broccoli, cooked
Melt butter in sauceman. Add flour and blend. Add milk, stirring constantly, and cook until smooth and thickened. Add ham and half the cheese. Stir over low heat until cheese is melted. Season to taste; add Worcestershire sauce. Arrange broccoli in a shallow, buttered baking dish (8 or 9-inch, round). Pour the ham mixture over the top and top with remaining cheese. Bake in a 350 degree F. oven only until heated through, about 25 minutes. Makes 5 or 6 servings.

The Oddball

An incident during high school days is recalled by **ELLEN ESSLEY**

I REMEMBER one time when I was really put on the spot in junior high school because I had studied my lesson. The subject was civics and that particular day I was the only one in class who could answer even one question. That was a little surprising because there were a few very good students in the class.

After I had answered one or two questions when no one else could, I quit raising my hand, but the teacher, who was becoming increasingly more frustrated with the class, would turn to me when he failed to get an answer elsewhere. I was getting a little uncomfortable, but each time I

knew the answer and there seemed nothing else to do but give it.

It was the last hour of the school day, and finally the teacher "lost his cool" and said "Everyone in this class will stay after school and study this chapter." Then calming down a little, he added "No, not everyone. Ellen may go."

When the dismissal bell rang, it was with mixed feelings that I rose to my feet and left the room. I wasn't anxious to stay after school, of course, but I felt very unpopular — the oddball who had shown up the rest of the class. I almost wished I hadn't answered any questions at all.

Teenagers definitely don't like to be different from their peers, but I'm not so sure they are alone in their attitude. In our sophisticated society there seems to be a reverse hypocrisy, born of the desire to conform, which compels many people to go to great lengths to try to impress others with how bad they are. It seems to be an insidious disease which invades even Christian circles.

God's word gives many explicit commands which call Christians to be different. In 2 Corinthians 6: 17 Paul wrote *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.* In 1 Thessalonians 5: 22 he exhorted *Abstain from all appearance of evil.*

Deuteronomy 14: 2, Titus 2: 14 and 1 Peter 2: 9 refer to God's people as *peculiar.*

There's no doubt about it. If we're going to be Christians, we just have to accept the sometimes lonely role of being different.

HELPFUL HINTS

WRAP small bandages with plastic wrap to protect in shower.

* * *

A small supply of water softener carried in a plastic bag will be useful when doing hand laundry on a trip.

* * *

Use a plastic bag as a liner in your purse. When you need to change bags in a hurry just lift the plastic liner, contents and all, and transfer.

* * *

Put shredded coconut in a plastic bag, add food colouring, shake and then use as decorative topping for cakes and desserts.

* * *

New tumblers will not crack if placed in cold water which is gradually brought to boiling point.

* * *

To renovate umbrellas take half a cup of strong tea to which

has been added two tablespoonsfuls of sugar. Sponge the umbrella well. The tea revives the colour and the sugar stiffens the covering. Leave open to dry.

* * *

A cloth dipped in hot water to which a teaspoonful of paraffin oil has been added is splendid for cleaning a dirty bath tub.

A woman's way

When a woman wants to celebrate or when she has the blues, She raids the family budget and buys a pair of shoes! And when she's really angry at something hubby's done — She buys a very silly hat and wears it — just for fun.

MAGAZINE **features**



Death or serious injury to the motorist is more likely to result from a train-car collision than from any other type of accident.

Goldfish for Japan

GOLDFISH brightening the duck ponds at the south end of Toronto's High Park were stocked there in the 1890's and are descendants of fish that originally came from Japan, according to William Tough, an ardent fish hobbyist and an authority on the fish in High Park's waters.

As these fish have been living in the wild state for decades much interbreeding has taken place resulting in many colour variations.

Goldfish are more than a common technicoloured carp, as many believe. A million years ago, a carp-type fish, of the genus *Carassius*, split into two distinct species east and west of Tibet. The western branch developed into the Crucian or Prussian carp while the eastern branch became what is now known as *Carassius auratus* (the common goldfish). These two species will interbreed today but the young (like mules) are always sterile. Both species resemble the common carp in having a long dorsal fin, but differ from it in having no barbels at the corners of the mouth.

In the wild state colouration is generally greenish-brown but specimens may occur with the brown or black pigment absent or restricted to some spots and patches, and thus are bright orange in colour. Someone in China (around 700 A.D.) caught some gold-flecked fish, bred them and expanded the coloured areas, until the first full-fledged batch of goldfish was developed.

Goldfish have been bred by the Chinese for centuries and

many strange and even monstrous types have been produced. Fish with silvery patches or even pure white, are not uncommon; the telescope-fish with protruding eyes, no dorsal fin and a large, trilobed tail-fin is one of the most extraordinary forms.

Around 1500 B.C. goldfish were introduced from China into Japan. For hundreds of years they have been cultivated in ponds by the Japanese, who have produced new types (many with a long double tail fin) by cross-breeding. The Japanese regard goldfish in great esteem.

Become naturalized

After escaping from ornamental pools in parks and gardens the goldfish has become naturalized in many ponds and streams of the eastern United States, notably in the Potomac River. In natural conditions it reverts to its original greenish-brown colour and usually attains a length of from six to twelve inches.

William Tough suggested that about one hundred goldfish from one of Toronto's High Park duck ponds should be netted and sent to Expo '70 in Osaka, Japan, to swim in a large central pool located in the Canadian Pavilion.

The netting project which had the sanction of the municipal and federal governments and the Ontario Department of Lands and Forests was scheduled for May 15. Two large hoop nets were placed at strategic locations in the pond the previous day by lands and forests employees.

The first haul netted conserva-

Train-car collisions!

A thought-provoking report for Safe Driving Week

CARELESS action by drivers of private automobiles is the biggest single cause of accidents at highway-railway level crossings.

This stark fact was confirmed in a recent study conducted by a special committee made up of representatives of the Canada Safety Council, the railway industry and the Canadian Transport Commission.

"The study demonstrated that proper driver action is the most effective way of avoiding needless death and injury at level crossings" said Norman H. Bell, president of the Canada Safety Council. "Caution and common sense and safe driving are the prescription for safety at highway-railway level crossings.

"Less than one half of one per cent of all highway accidents occur at highway-railway crossings. Yet, death or serious injury to the motorist is more likely to result from a train-car collision than from any other type of highway accident" Mr. Bell said. "Obviously we need greater public awareness of the potential dangers at crossings."

Other facts revealed by the highway-railway crossing study:

- Four of every ten crossing accidents in the latest five-year period involved motor vehicles being driven into the side of trains.

- Almost one-third of all level crossing accidents took place at crossings protected by automatic warning devices such as bells, flashing red lights and gates.

- Ninety-one per cent of all drivers involved were male.

- Eighty-five per cent of the crossing mishaps happened in good weather.

- Seventy-five per cent of all crossing accidents involved private automobiles.

- Sixty per cent occurred during daylight hours.

- Fifty-three per cent of the drivers involved were between twenty and forty years of age.

- Six out of every ten accidents occurred between October and March.

While investigation of most level crossing accidents showed the prime cause as failure of the driver to make proper observations in approaching a crossing or to abide by existing laws, other factors were also identified. These factors include the physical condition of the crossing, lack of uniformity of laws governing driver action and the fact that jurisdiction is divided among various levels of government.

Safety authorities are agreed that the problem is multi-dimensional and that action should be taken at all levels to eliminate the unnecessary toll in deaths and injuries.

Safe driving week, December 1st to 7th, has become recognized as the yearly period when the attention of Canadians is concentrated on the need to prevent traffic accidents. Reports show that traffic deaths during Safe Driving Week have been consistently lower than the toll taken by traffic collisions during the remaining weeks of December.

If drivers would use the proven technique of defensive driving all through the year traffic accidents could be greatly reduced.

Bird's-eye view of Muskoka

AMUST for any visitor who wishes a bird's-eye view of Muskoka is a trip to the Dorset Fire Tower.

The view from this location is superb, and encompasses many square miles of rugged bushland and beautiful lakes.

The climb to the top is scary, but well worth while.

An enclosed observation deck at the top of the stairs can accommodate a whole family and is an excellent location for snapping photographs.

Here's a hint though. Don't go on a misty or cloudy day. This seriously limits the view.

Access to the tower is a road off Highway 35, one mile from Dorset.

**Commissioner and Mrs. C. Wiseman**

Willowdale, Sat.-Sun., Dec. 6-7; Toronto Temple, Fri., Dec. 12; Halifax Men's Social Service Centre (opening of new building), Sat., Dec. 13; Moncton, Sun., Dec. 14; London, Men's Social Service Centre (Homeless Men's Dinner), Tues., Dec. 16; Earlscourt, Sun., Dec. 21

Colonel and Mrs. Geoffrey Dalziel

Peterborough, Sat.-Sun., Dec. 6-7; Riverdale, Sun., Dec. 14; Orillia, Sun., Jan. 4

Colonel and Mrs. Alfred Simester

Guelph, Sun., Dec. 21

Colonel Ernest Fitch: Halifax Citadel, Sun., (morn.), Dec. 14; Halifax North, Sun. (even.), Dec. 14

Colonel Wesley Rich: Nanaimo, Sat.-Sun., Dec. 6-7; Kamloops, Sat.-Sun., Dec. 13-14; North Burnaby, Sun., Dec. 21; Vancouver Temple, Mon., Dec. 22

Colonel and Mrs. Wm. Ross: Fenelon Falls, Sun., Dec. 7; Sarnia, Sun., Dec. 28

Lieut.-Colonel and Mrs. Eric Coward: Hamilton (Men's Social Service Centre), Sun., Dec. 14

Lieut.-Colonel Peter Lindores: West Toronto, Sun., Dec. 7

Lieut.-Colonel and Mrs. Wilfred Ratcliffe: Burlington, Sun., Dec. 7; Niagara Falls, Sun., Dec. 14; Mount Hamilton, Sun., Dec. 21; Westmount, Hamilton, Sun., Dec. 28.

Major and Mrs. Norman Bearcroft: Glenmore, Calgary, Sat.-Sun., Dec. 6-7

Major Joe Craig: Fairbank, Sun., Dec. 7; Etobicoke, Sun., Dec. 21

Major Margaret Green: London East, Sun., Dec. 7; East Toronto, Sun., Dec. 21

Major Frederick Lewis: Sault Ste. Marie, Spring St., Sat.-Sun., Dec. 6-7; Midland, Thurs., Dec. 11; Timmins, Sat.-Sun., Dec. 13-14; Parry Sound, Thurs., Dec. 18; Owen Sound, Sat.-Sun., Dec. 20-21; North Bay, Sat.-Sun., Dec. 27-28

Major and Mrs. Willard Rea: Bowmantown, Sun., Dec. 21

TERRITORIAL EVANGELISTS

Major and Mrs. William Davies: Greenwood, Sun., Dec. 7; West Toronto, Sun., Dec. 21; Toronto, Wychwood, Sun., Dec. 28; Oshawa, Sat.-Sun., Jan. 3-4

Captain William Clarke: Winnipeg, St. James, Sun., Dec. 7; Winnipeg, Fort Rouge, Sun. (morn.), Dec. 14; North Winnipeg, Sun., Dec. 21; Winnipeg Citadel, Sun., Dec. 28; Thompson, Fri., Tues., Jan. 2-6

OFFICIAL GAZETTE**INTERNATIONAL HEADQUARTERS****Promotions:**

To be Lieut.-Colonel
Brigadier Thomas Ellwood
Brigadier Mary Lydall

Arnold Brown
Chief of the Staff

TERRITORIAL HEADQUARTERS**Appointments:**

Brigadier Charles Stewart, Winnipeg, Sun.-set Lodge (Administrator)
Captain Ruth Halsey, Labrador City, Nfld., Jackman Memorial Hospital (Director of Nursing)

Admitted to the Long Service Order:
Mrs. Brigadier Herbert Haneychurch

Clarence Wiseman
Territorial Commander

WANTED

Concertina, English Wheatstone or Lachenal, baritone or treble. Please contact Shelley Posen, 20 Roslin Ave., Toronto, Ont.

MATERIAL

Excellent for either dress or uniform

Crepe - Navy Blue 54" Wide
Half price - \$2.50 Yard

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COLOURS	SIZES	COLOURS	SIZES
Grey	4-6	Brown	12-14
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	42-44		16-18
	46-48		46-48

75c each, including postage.

THE SALVATION ARMY TRADE DEPARTMENT
259 Victoria Street, Toronto 205, Ontario**SOLUTION TO HIDDEN MESSAGE**

19. Sharon, 20. Unity, 21. Nell,
Arragon, 14. Nero, 15. Dishforth, 16. Troil, 17. Hanach, 18. Estate,
8. Eggie, 9. Whine, 10. Inflated, 11. Noddy, 12. Dynasty, 13.
1. Empire, 2. Embroider, 3. Son, 4. Dust, 5. Puff, 6. Tinker, 7. Hornet,
Authority - Aesop. ("The Wind and the Sun").
poor man's heart than all the threathenings and force of blustering
The sunshine of a kind and gentle manner will sooner lay open a

CANADIAN STAFF BAND

Conductor — Major Norman Bearcroft

FIRST ANNIVERSARY FESTIVAL

Saturday, Jan. 17th, 1970 - 7:30 p.m.

at Toronto Temple (1 min. from City Hall)

Commissioner C. D. Wiseman

presiding

Festival chorus (200 voices); top flight soloists; new music written for this occasion.

Tickets: \$2.00, \$1.50, \$1.00, available from: The Music Department, 20 Albert Street, Toronto 102, Tel. 362-1071.

Please include stamped, self-addressed envelope.

FESTIVAL OF PRAISE

Sunday, January 18th - 2:45 p.m.

by the Staff Band and soloists.

NOTES IN PASSING

Captain and Mrs. Warrick Pilgrim, of Gleverton, Nfld., have welcomed a baby son, Dean Stewart, into their home on October 6th, 1969.

* * *

Captain and Mrs. Dudley Coles will be returning on Homeland Furlough arriving in Vancouver, B.C., on December 17th, aboard the "Orlano." Their address will be c/o Mrs. R. Oxbury, 5358 Manson Ave., Powell River, B.C.

* * *

Brother James Butler of Stroud, Ont., wishes to thank comrade Salvationists and others for their expressions of sympathy during the loss of his wife, Minnie M. Butler.

ACKNOWLEDGEMENT

The Financial Secretary acknowledges with thanks an anonymous donation of one dollar.

seeks him because of his wife's death in June, 1969. There are legal matters to be settled.

SIGURDSON, Halvor or Halver, Born Oct. 6, 1900. The inquirer is his sister, Anne Langfeld of Norway. In 1964 when last heard from he was living in Vancouver, B.C. He was a fisherman and a longshoreman. He came to Canada about 1922.

SUNDGREN, Henry Vilhelm, Born Mar. 14, 1890, at Stockholm, Sweden. Son of Karl Mauritz and Eva Erica Sundgren. To Canada in 1924. Was a mine foreman. When last heard from in 1938, he lived at Bourkes, Ont. Has also lived in Montreal, Toronto, Timmins, Hawkesbury and Grenville. Was still alive in 1948. He is sought by his sister, Miss Thyra Sundgren.

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Tips from a taxi-driver

a short serial story by John Atkinson

Chapter 1

A "Chucker-out"

WITH his accustomed skill Jimmy Glover swung his taxi-cab across the road to the curb where the two young gents had hailed him.

"Yes, sirs?" he queried.

"To hell, cabby, and quick about it" was their order as they stumbled inside.

Jimmy waited for amended instructions, but an impatient tap on the window and a beckoning gesture bade him be off.

It would be a most exceptional situation that baffled a London taxi-driver. Jimmy was equal to this one. Stepping on the gas, he set off for a place much warmer, in the better sense, than the one his fares desired.

"Here you are, sirs." With a respectful touch to his cap and his face as set as a royal chauffeur, Jimmy bowed his patrons out to the pavement.

"That's the place for you gents."

Looking up at the inscription on the porch way, his fares roared with laughter.

"Not there, old friend, surely not there."

"Take my tip" was the ready answer.

"Now, driver, no preaching, there's a good chap!" and handing him a handsome tip, they left him for new adventures.

Whoever the fare, it mattered not to Jimmy; he must have his word. He had not been brought up to the profession of taxi-driving. There had been a time when the licensing authorities of the Metropolitan Police would not have entrusted him with a hand-cart, or even the *growler* he had driven for many years, let alone

a high powered taxi-cab.

It was an anxious day when he took out his first horse-cab. Driving it was no problem; the worry was quickly to recognize street names and numbers. A cabby who had been to school only three times had a lot to catch up.

His father, of course, ought to have seen to it that his learning was more extensive, but an agricultural labourer endeavouring to

picture.

Then father decided to move to London. In this case it could not be said that "fame was the spur." Tired of the monotonous diet of brown bread and swedes, and sick of their circumscribed circumstances, the Glovers sought richer fare and larger life in the big city.

Glover Senior hired himself out to the contractors making the Metropolitan Railway. The sons saw this London venture as an excellent escape route and took full advantage of the opportunity to get out and get on! Any success they achieved in getting out



Then Jimmy, the chucker-out, would justify his calling. He would half-carry and half-drag the party to the waiting coaches. Chief mourners who had arrived in cabs departed in donkey carts and distant relatives were dumped in chief mourners' coaches.

rear eleven children on nine shillings (about \$1.25) a week is apt to allow education to slide into the background of domestic arrangements. Other important items had first claim on the family exchequer, never overflush—food and clothing and, of course, Jimmy Glover Senior's liberal allowance of beer.

The Glovers were brought up at Wymondham, in Norfolk, paying two-and-six weekly for their clay and brick house, garden included, in which they grew "a few taters and things."

For several years Jimmy was employed to scare birds on the farm where his father worked. Besides eighteen pence a week, he received each morning, by express order of the farmer's wife, a large bowl of unskimmed milk—the one bright spot in a sombre

was completely obliterated by their abject failure to get on. The paradise of economic security always seemed to be some distant hazy horizon.

Jimmy was thirteen years old. Most boys that age nowadays are developing their muscles on the playing field, their morals in the home and their minds in the classroom. In return for eight shillings a week Jimmy was fully occupied in sweeping floors and filling sacks in the gin distillery. His muscles certainly developed, but his mind remained a vacuum and his morals became a fertile breeding ground for vice.

One day Jimmy, his brother and a friend met by appointment at *The Old Plough*, a tavern in Hammersmith which, long since suppressed, reached a notorious level of wickedness.

Ordering three quarts of old and mild, the friend persuaded the landlord that Jimmy was just the one for the job of pot-boy and "chucker-out"—salary, half-a-crown a week, full board and lodging and "pickings." Jimmy's muscles got him the job. His ingenuity got him the pickings.

A feature of this pub was its benevolent catering for the funeral parties returning each Sunday from the neighbouring cemetery. The mourners came, some from Seven Dials, some from Whitechapel; the black, highly-polished coaches supplemented by pony traps and donkey carts.

The landlord must not be held entirely responsible for cashing in on the grief of his customers. Mourners need comforting and, if there be no background of religion or anchorage of hope, the open doors of *The Old Plough* must have beckoned like the beams of a friendly light-house to storm-tossed mariners.

Drowned sorrows

The deeper the sorrow the oftener the glasses were filled and Jimmy kept the taps of comfort fully turned on. No need to hurry back home to painful memories; here was a benevolent landlord in glad attendance, friends to sympathize and obliging coachmen who were by no means anxious to get back to the next job. So drink deep and drown your sorrows!

Arriving sad and subdued, sighing over the dearly-beloved recently departed, they would pass from maudlin emotion to quarrelsome frenzy. Sighs slowly ceased and arguments started. Friends in bereavement became foes in drink. Eyes that had been red with weeping became black with fighting. Women who had passively held expensive wreaths were roused to the ferocity of a hunted tigress and clawed at each other's hair and crape.

Then Jimmy, the chucker-out, would justify his calling. He would half-carry and half-drag the party to the waiting coaches. In the confusion there was no attempt to classify the bereaved. Chief mourners who had arrived in cabs departed in donkey carts and distant relatives were dumped in chief mourners' coaches. In the meantime Jimmy had judiciously seen to the pickings!

(To be continued)

TAILPIECE

DAILY rituals connected with both cleanliness and godliness were strange to two small boys staying at a Salvation Army fresh-air camp.

At the chapel service, following the example of the other children, they knelt down and buried their heads in their hands. Before there was time to offer prayer, a loud whisper was heard "What are we hiding for?"

